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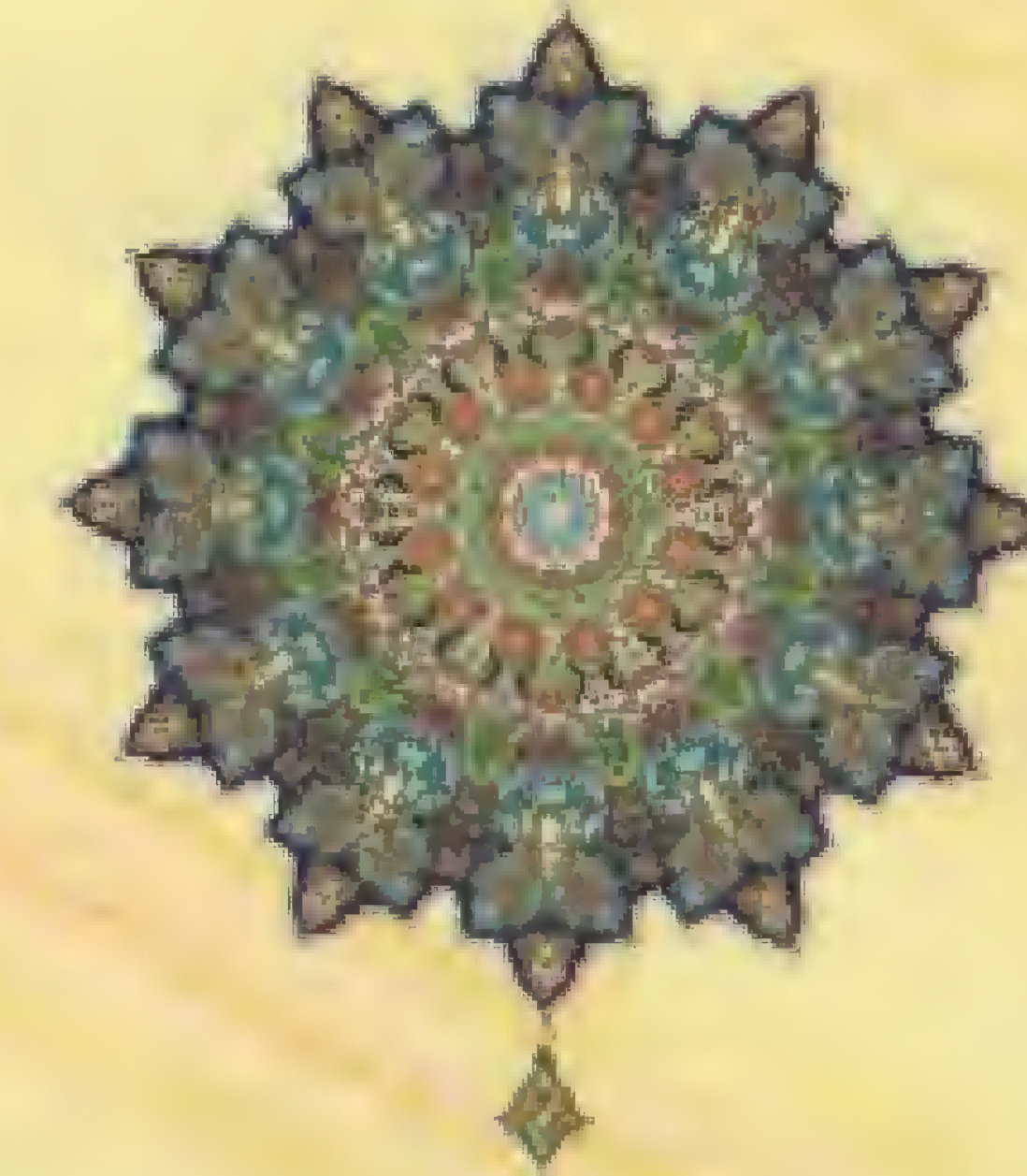
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تعلم معاني كلمات  
القرآن الكريم  
حرفاً حرفاً

Study the  
**Noble Qur'ān**  
Word-for-Word  
From Arabic to English

Volume I

(Part 1-10)







# تعلم معاني كلمات القرآن الكريم حرفاً حرفاً

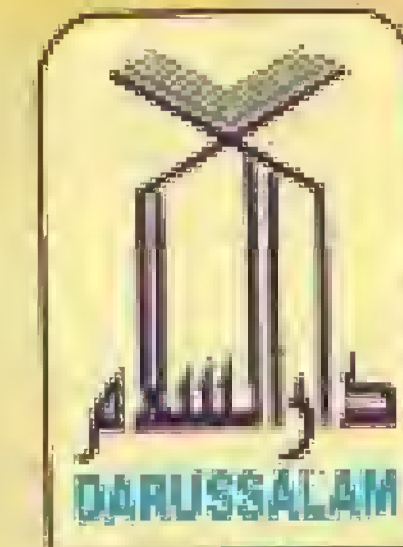
أول ترجمة انجليزية لفظية لكلمات القرآن الكريم بالألوان  
لفهم معاني كلمات القرآن الكريم حسب قواعد اللغة العربية

المجلد الأول

(أجزاء ١ - ١٠)

إعداد

دارالسلام



# Study the Noble Qur'ān Word-for-Word

Volume 1

(Part 1-10)

The first Coloured Word-for-Word English translation  
to understand the meanings of Arabic Verses along  
with grammatical terms

Compiled by

**DARUSSALAM**





## Publisher's Note

To understand the Qurān, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qurān without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meanings of the Quranic Verses, we are producing the word-for-word translation of the meanings of the Noble Qurān. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qurān along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qurān while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam*. This memory initiated me to produce this translation of the meanings of the Noble Qurān so that the readers and reciters of the Qurān may extract more pleasure from the recitation by understanding its meanings.

Most of the present English translations of the meanings of the Qurān are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. However, when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qurān, or listens to some other's recitation, he gets the pleasure of understanding it. The real marvel of the Qurān comes with its understanding. The Qurān itself emphasizes this point:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

"And indeed, We have made the Qurān easy to understand and remember; then is there any that will remember?" (*Sūrat Al-Qamar*, 54:40)

In addition, Allah has encouraged us to contemplate the meanings of the Qurān. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Quranic recitation. The intent of reading the Qurān should be to reflect upon and understand the address of Allah Himself to mankind. Allah says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

"Do they not then think deeply (contemplate) in the Qurān, or are their hearts locked up (from understanding it)?" (*Sūrat Muhammad*, 47:24)

If one approaches the Qurān with the intent of reflecting upon its meanings, then he achieves the full objective of the Qurān's revelation, which is guidance for mankind. As Allah says:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ

"The month of Ramadan, in which the Qurān was revealed as guidance for mankind." (*Sūrat Al-Baqarah*, 2:185)

May be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qurān, which we have produced. After studying this translation, a non-Arab English reader will relate how pleased he is with his increased understanding of the Quranic recitation.

### Salient Features:

Even though a few word-for-word translations exist but the format of the present work is different from them. They do not help the reader in linking the Arabic words to their meanings. We are proud to present the colour-coded word for word translation of the Noble Qurān. The only purpose of this translation is to facilitate in learning the language of the Qurān. As far as word-for-word translation is concerned, we have differentiated literal meanings of the names and attributes of Almighty Allah, nouns and pronouns, verbs and prepositions and connecting words through colours. For the hidden meanings of Arabic script, equivalent English words have been put in brackets and their colour has been faded.

The colour scheme is as follows:

Green Colour	It indicates the names and attributes of Almighty Allah.
Black Colour	It indicates nouns and pronouns.
Magenta Colour	It indicates verbs.
Cyan Colour	It indicates prepositions and connecting words.
Orange Colour	It indicates the compound words.

وَيَشْتَرُونَ	مِنْ الْكِتَابِ	مَا أَنْزَلَ اللَّهُ	إِنَّ الَّذِينَ يَكْتُمُونَ		
and purchase	of the Book	what Allah has sent down	verily those who conceal		
لَا آتَاهُمْ	فِي بُطُونِهِمْ	أُولَئِكَ مَا يَأْكُلُونَ	قَلِيلًا	ثَمَنًا	بِهِ
not fire	into their bellies	they (do) not eat	small	a gain	therewith



This will help in learning the meanings more effectively. Text and its meanings are given in boxes. The objective of the whole exercise is to enable the reader understand directly from Arabic, the layout is such that it can also be used for regular recitation enabling constant revision.

### Also please note:

- The square brackets [ ] are placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. If two pronouns came closely, the second one is placed in square brackets. For example, look at [the] below:

مَلِكِ	يَوْمِ	الَّذِي
the Owner	(of the) Day	(of) [the] Resurrection

- Parentheses ( ) are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include those words. The colour has been faded out. For example, look at (is) below:

الْمِ	ذَلِكَ	الْكِتَابِ
Alif-Lam-Mim	that	(is) the Book

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers who worked on this noble project particularly Muhammad Anwar Awan, Abdullah Saqib, Najam-ul-Islam, Imran Sarim and Sajid-ur-Rehman who checked and rechecked the manuscript with great perseverance. Brother Anwar also supervised the whole project. I cannot neglect the services of Muhammad Amer Rizwan, Haron Ur Rasheed, Asad Ali, Zahid Mehmood, Muhammad Shoaib, Javed Iqbal, Abu Zar, and Art director, Muhammad Sift Elahi. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qurān, which may help to improve this presentation.

**Abdul Malik Mujahid**  
Managing Director,  
Darussalam

### Contents

### فهرس

Para No.	Page	Surah	Page	الصفحة	السورة	الصفحة	الجزء
One	12	Al-Fātihah / Al-Baqarah	12	12	الفَاتِحَةُ / الْبَقَرَةُ	12	الاول
Two	69	Al-Baqarah	13	13	الْبَقَرَةُ	69	الثاني
Three	127	Al-Baqarah / Āl-'Imrān	149	149	الْبَقَرَةُ / آلِ عِمْرَانَ	127	الثالث
Four	184	Āl-'Imrān / An-Nisā'	226	226	آلِ عِمْرَانَ / النِّسَاءِ	184	الرابع
Five	240	An-Nisā'	226	226	النِّسَاءِ	240	الخامس
Six	295	An-Nisā' / Al-Mā'idah	307	307	النِّسَاءِ / الْمَائِدَةِ	295	السادس
Seven	350	Al-Mā'idah / Al-An'ām	367	367	الْمَائِدَةِ / الْأَنْعَامِ	350	السابع
Eight	409	Al-An'ām / Al-A'rāf	434	434	الْأَنْعَامِ / الْأَعْرَافِ	409	الثامن
Nine	467	Al-A'rāf / Al-Anfāl	509	509	الْأَعْرَافِ / الْأَنْفَالِ	467	التاسع
Ten	523	Al-Anfāl / At-Taubah	537	537	الْأَنْفَالِ / التَّوْبَةِ	523	العاشر



## سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مَلِكِ يَوْمِ الدِّينِ ③ إِيَّاكَ ④ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

### Sūrah Al-Fātihah (The Opening) 1

1. In the Name of Allāh, the Most Gracious, the Most Merciful. 2. All praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ ①
In the Name (of) Allah	the Most Gracious	the Most Merciful
الْحَمْدُ لِلَّهِ	رَبِّ الْعَالَمِينَ ②	الرَّحْمَنِ
all praise (be) to Allah	(the) Lord (of) the worlds	the Most Gracious
الرَّحِيمِ ③	مَلِكِ	يَوْمِ الدِّينِ ④
the Most Merciful	(the) Owner	(of) [the] Resurrection
إِيَّاكَ نَعْبُدُ	وَإِيَّاكَ نَسْتَعِينُ ⑤	أَهْدِنَا الصِّرَاطَ
You (Alone) we worship	and You (Alone) we ask for help	(to) the Way guide us
الْمُسْتَقِيمَ ⑥	صِرَاطَ	الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
the Straight	(the) way	(of) those You have bestowed (your) Grace on them

وَلَا الضَّالِّينَ ①

nor (of those) who went astray

عَلَيْهِمْ

upon them

الْمَغْضُوبِ

(of those) your anger is

غَيْرِ

not

## سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ① ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ② الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ③ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ④ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ⑤ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ⑥

### Sūrah Al-Baqarah (The Cow) 2

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Mīm. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salāt* (the prayers), and spend out of what We have provided for them [i.e. give *Zakāt* (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause - *Jihād*]. 4. And who believe in that (the Qur'ān and the *Sunnah*) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the *Taurāt* (Torah) and the *Injīl* (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful



الْم	ذَلِكَ	الْكِتَابُ	لَا رَيْبَ فِيهِ	هُدًى	لِّلْمُتَّقِينَ ٧
Alif-Lam-Mim	that	(is) the Book	no doubt	a guidance	for the pious
الَّذِينَ	يُؤْمِنُونَ بِالْغَيْبِ	وَيُقِيمُونَ الصَّلَاةَ	وَمِمَّا		
those who	believe in the unseen	and perform the prayer	and out of what		
رَزَقْنَاهُمْ	يُنْفِقُونَ ٨	وَالَّذِينَ يُؤْمِنُونَ	بِمَا أُنزِلَ		
We have provided them	they spend	and those who believe	in what has been revealed		
إِلَيْكَ	وَمَا أُنزِلَ	مِنْ قَبْلِكَ	وَبِالْآخِرَةِ		
to you	and what was revealed	before you	and in the Hereafter		
هُمْ يُوقِنُونَ ٩	أُولَئِكَ	عَلَى هُدًى	مِنْ رَبِّهِمْ	وَأُولَئِكَ	
they believe with certainty	those	(are) on guidance	from their Lord	and those (are)	
هُمْ	الْمُفْلِحُونَ ١٠	إِنَّ الَّذِينَ كَفَرُوا	سَوَاءٌ	عَلَيْهِمْ	
they	(who are) the successful	verily those who disbelieve	(it) is same	to them	
ءَأَنْذَرْتَهُمْ	أَمْ لَمْ تُنذِرْهُمْ	لَا يُؤْمِنُونَ ١١			
(whether) you warn them?	or (do) not warn them	they will not believe			

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ٧  
وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٨ يُخَدِّعُونَ اللَّهَ  
وَالَّذِينَ ءَامَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ٩ فِي قُلُوبِهِمْ مَرَضٌ  
فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ١٠

7. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

خَتَمَ اللَّهُ	عَلَى قُلُوبِهِمْ	وَعَلَى سَمْعِهِمْ	وَعَلَى أَبْصَارِهِمْ		
Allah has set a seal	on their hearts	and on their hearings	and on their eyes		
غِشْوَةً ١١	وَلَهُمْ	عَذَابٌ	عَظِيمٌ ١٢	وَمِنَ النَّاسِ	
(there is) a covering	and for them	(is) a torment	great	and of mankind	
مَنْ يَقُولُ	ءَامَنَّا بِاللَّهِ	وَبِالْيَوْمِ	الْآخِرِ		
(there are some) who say	we believe in Allah	and in the Day	the Last		
وَمَا هُمْ	بِمُؤْمِنِينَ ١٣	يُخَدِّعُونَ اللَّهَ	وَالَّذِينَ ءَامَنُوا		
but they (are) not	believers	they (think to) deceive Allah	and those who believe		
وَمَا يُخَدِّعُونَ	إِلَّا أَنْفُسَهُمْ	وَمَا يَشْعُرُونَ ١٤			
while they (do) not deceive	except themselves	while they perceive (it) not			
فِي قُلُوبِهِمْ	مَرَضٌ	فَزَادَهُمُ اللَّهُ	مَرَضًا		
in their hearts	(is) a disease	so Allah has increased them	(in) disease		
وَلَهُمْ	عَذَابٌ	أَلِيمٌ	بِمَا	كَانُوا	يَكْذِبُونَ ١٥
and for them	(is) a torment	painful	for what	they used to	tell lies

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ١١ أَلَا إِنَّهُمْ هُمُ  
الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ١٢ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ  
كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ١٣ وَإِذَا لَقُوا الَّذِينَ  
ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ١٤

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, Al-Ansār and Al-Muhājirūn) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatīn (devils -polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."



وَاِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْاَرْضِ	لَهُمْ	وَاِذَا قِيلَ	وَاِذَا قِيلَ
in the earth	to them	and when it is said	
قَالُوا اِنَّمَا نَحْنُ مُصْلِحُونَ	اَلَا اِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلٰكِنْ لَا يَشْعُرُونَ	قَالُوا	قَالُوا
they say we only (are) peacemakers	(are) mischief-makers [and] but they perceive not	they say	they say
بِالْهُدٰى	وَمَا كَانُوا مُهْتَدِيْنَ	مَثَلُهُمْ	مَثَلُهُمْ
for guidance	and they were not guided	their parable	their parable
كَمَثَلِ الَّذِى اسْتَوْقَدَ نَارًا فَلَمَّا اَضَاءَتْ مَا حَوْلَهُ	ذَهَبَ اللّٰهُ نُوْرِهِمْ	وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ	وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ
(is) like (the) parable (of) the one who kindled a fire	Allah took away their light	and left them in darkness[es]	and left them in darkness[es]
لَا يُبْصِرُونَ	صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ	فَهُمْ	فَهُمْ
they (do) not see	(they are) deaf dumb (and) blind so they return not	so they	so they
قَالُوا اِنَّا ءَامِنًا	مَعَكُمْ	اِنَّمَا نَحْنُ	مُسْتَهْزِءُونَ
they say truly we (are) with you	(are) mockers	verily we	verily we

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۚ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رِيحَتْ تَجَرَّتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ۚ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ۚ صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ۚ

15. Allāh mocks at them and gives them increase in their wrongdoing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see. 18. They are deaf, dumb, and blind, so they return not (to the Right Path).

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ	وَيَمُدُّهُمْ	وَيَمُدُّهُمْ	وَيَمُدُّهُمْ
Allah mocks at them	and prolongs (increases) them	and prolongs (increases) them	and prolongs (increases) them
يَعْمَهُونَ ۚ	أُولَٰئِكَ الَّذِينَ	أَشْتَرُوا الضَّلَالَةَ	بِالْهُدٰى
they wander blindly	(are) they who	purchased straying	for guidance
فَمَا رِيحَتْ تَجَرَّتُهُمْ	وَمَا كَانُوا مُهْتَدِيْنَ	مَثَلُهُمْ	مَثَلُهُمْ
so their commerce (did) not bring profit	and they were not guided	their parable	their parable
كَمَثَلِ الَّذِى اسْتَوْقَدَ نَارًا فَلَمَّا اَضَاءَتْ مَا حَوْلَهُ	ذَهَبَ اللّٰهُ نُوْرِهِمْ	وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ	وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ
(is) like (the) parable (of) the one who kindled a fire	Allah took away their light	and left them in darkness[es]	and left them in darkness[es]
لَا يُبْصِرُونَ	صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ	فَهُمْ	فَهُمْ
they (do) not see	(they are) deaf dumb (and) blind so they return not	so they	so they

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ۚ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۚ

19. Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together). 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things. 21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become Al-Muttaqūn (the pious).



أَوْ	كَصِيبٍ	مِّنَ السَّمَاءِ	فِيهِ	ظُلُمَتْ	وَرَعْدٌ
or	like a rainstorm	from the sky	in it (are)	darkness[es]	and thunder
وَبَرْقٌ	يَجْعَلُونَ أَصْبِعَهُمْ	فِي آذَانِهِمْ	مِّنَ الصَّوَاعِقِ		
and lightning	they thrust their fingers	in their ears	from the thunderclaps		
حَذَرَ	الْمَوْتِ	وَاللَّهُ مُحِيطٌ	بِالْكَافِرِينَ ﴿١٩﴾	يَكَادُ الْبَرْقُ	
for fear (of)	[the] death	and Allah (is) encompassing	the disbelievers	the lightning almost	
يَخْطَفُ أَبْصَارَهُمْ	كُلَّمَا أَضَاءَ	لَهُمْ	مَشَوْا فِيهِ		
snatches away their sight	whenever it flashes	for them	they walk in it		
وَإِذَا أَظْلَمَ	عَلَيْهِمْ	قَامُوا	وَلَوْ شَاءَ اللَّهُ		
and when it darkens	against them	they stand still	and if Allah willed		
لَذَهَبَ	بِسْمْعِهِمْ	وَأَبْصَارِهِمْ	إِنَّ اللَّهَ	عَلَى كُلِّ	
would certainly have taken	their hearing	and their sight	certainly Allah	over all	
شَيْءٍ	قَدِيرٌ ﴿٢٠﴾	يَا أَيُّهَا	النَّاسُ	أَعْبُدُوا رَبَّكُمْ	الَّذِي
things	(is) All-Powerful	O	mankind	worship your Lord	Who
خَلَقَكُمْ	وَالَّذِينَ	مِنْ قَبْلِكُمْ	لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾		
created you	and those who	(were) before you	so that you may become pious		

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allāh (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have

sent down (i.e. the Qur'ān) to Our slave (Muhammad ﷺ), then bring a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.

الَّذِي جَعَلَ	لَكُمْ	الْأَرْضَ	فِرَاشًا	وَالسَّمَاءَ	بِنَاءً
Who has made	for you	the earth	a resting place	and the sky	(as) a canopy
وَأَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجَ	بِهِ	
and sent down	from the sky	water (rain)	then brought forth	therewith	
مِنَ الثَّمَرَاتِ	رِزْقًا	لَكُمْ	فَلَا تَجْعَلُوا	لِلَّهِ أَنْدَادًا	
from fruits (food)	(as) a provision	for you	so (do) not set up	rivals unto Allah	
وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾	وَإِنْ كُنْتُمْ	فِي رَيْبٍ	مِّمَّا	نَزَّلْنَا	
while you know	and if you are	in doubt	about what	We sent down	
عَلَى عَبْدِنَا	فَأْتُوا	بِسُورَةٍ	مِّنْ مِّثْلِهِ		
to Our slave	then produce	a Surah (chapter)	of (the) like of it		
وَادْعُوا شُهَدَاءَكُمْ	مِّنْ دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾			
and call your witnesses (supporters)	besides Allah	if you are truthful			

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwājun Mutahharatun (purified mates or wives), and they will abide therein forever.